DOCUMENT RESUME

ED 196 339 HE 013 328

AUTHOR Boyer, Ernest L.
TITLE Greatness of a University. The Second Earl V. Pullias Lecture in Higher and Postsecondary Education.
INSTITUTION University of Southern California, Los Angeles. Dept. of Higher Education.
PUB DATE 15 Mar 80
NOTE 21p.

EDRS PRICE MF01/PC01 Plus Postage.
DESCRIPTORS Career Education: *College Role: *Educational Benefits: Educational Objectives: Educational Quality: *Education Work Relationship: *Higher Education: *Liberal Arts: Outcomes of Education: Student Development: Student Teacher Relationship: Values: *Vocational Education

ABSTRACT

The benefits and broad perspectives that can result from higher education and the tension that exists between vocational and liberal education are addressed. It is suggested that this tension is powerfully related both to the content and the quality of higher education. The importance of introducing students to those themes of life that are universal and enduring, and to ideas that can give more perspective to students and greater meaning to their work is stressed. Rather than transmitting fragments of information to students, it is desirable to highlight the interlocking threads of human knowledge. The greatness of the university is also measured by the degree to which students develop a profound respect for the diversity of talents and traditions and discover that people are important. It is suggested that in addition to a curriculum that gives perspective to the student, it is important to have an authentic relationship between faculty and students and a recognition that education is a value-laden process. (SW)

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ED196339

Earl V. Pullias

Lecture In Higher Education

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University of Southern California

1980

HE 013 328

Ernest L. Boyer

GREATNESS OF A UNIVERSITY

by

Ernest L. Boyer, Ph.D.
President
The Carnegie Foundation for
the Advancement of Teaching

The Second Earl V. Pullias Lecture in Higher and Postsecondary Education

1980

Published by the Pullias Lectureship Endowment Fund,
the Department of Higher and Postsecondary Education,
School of Education, University of Southern California,
Los Angeles, California, 90007

Higher education carries a heavy responsibility in modern society. No institution has greater opportunities to contribute significantly to the upward movement which modern man must achieve. Higher education at its best is the only institution in modern society that is free to seek answers to all the problems that confront man, through the use of every method the mind of man can conceive. By its very nature the primary allegiance of higher education is to truth: its discovery, its wide dissemination, and its effective application to the questions of life.

Earl V. Pullias in
Toward Excellence in College Teaching

Earl V. Pullias is professor emeritus at the University of Southern California. He has been a teacher, administrator, and consultant. He remains an active civic leader. A graduate of Cumberland University (Tennessee), he earned a master's at University of Chicago, and then a Ph.D. from Duke University. After initial work as a psychologist, he came to Pepperdine College as a professor, and shortly after, Dean of the Faculty. In 1957, he came to the University of Southern California to establish the Department of Higher and Postsecondary Education.

He is a prolific writer, with efforts in the last twenty years directed towards the philosophical issues in the higher learning. Dr. Pullias has published more than 100 research and theoretical articles and reviews. His book (with James D. Young) *A Teacher is Many Things* has been translated into nine languages and received international recognition. Other works include *Towards Excellence in College Teaching* (with Aileene Lockhart), *A Search for Understanding,* and his last work, *A Common Sense Philosophy for Modern Man: A Search for Fundamentals.*

He and his wife, Pauline, live in Los Angeles.

THE PULLIAS LECTURESHIP . . .

As Professor Earl V. Pullias approached emeritus status, many of his former students and friends asked for an opportunity to express tangibly their affection and respect. Professor Pullias expressed a desire to have these efforts directed towards establishing a lectureship in the Department of Higher and Postsecondary Education and School of Education at the University of Southern California.

The Department was first formed in 1961 with Professor Pullias as its chairman. Since that time, over 300 students have received their doctorates from the Department.

The Lectureship was arranged to bring a nationally recognized scholar to the campus that would augment Departmental programs for the faculty and student environment. The publication and national dissemination of the lectureship presentations was designed to add to the ongoing academic dialogue on significant topics in higher and postsecondary education.

A Steering Committee has served to initiate the Pullias Lectureship and was composed of Dr. Leslie Wilbur, University of Southern California; Dr. Roger Hendrix, University of Southern California; Dr. William Millington, University of Southern California; Dr. Clive L. Grafton, University of Southern California; Dr. Virginia Pfiffner, El Camino College; Dr. Viktor Christensen, Loma Linda University; Dr. Hamilton Maddaford, El Camino College; Dr. John Grande, Glendale College; Dr. Robert Rupert, Los Angeles Unified School District; Dr. David Levielle, California State University and Colleges; Dr. James Young, California State University, Fullerton; Dr. Wayne Frarie, University of Southern California; Dr. John Cashin, Santa Monica College; Mrs. Nell Privett.

Introduction for Dr. Ernest L. Boyer at the Second Annual Pullias Lecture in Higher Education at the University of Southern California March 15, 1980

by James D. Young, Ph.D.
Professor of Speech and Theatre
California State University, Fullerton

Thank you, Les, for that nice introduction and especially for the reference to *A Teacher Is Many Things*. We do appreciate that , don't we, Dr. Pullias?

This is a wonderful evening. There is a glow about it, something like a homecoming. Even though there are people here who did not go to USC, there is the feeling that we are coming home, not only to an institution perhaps, but to an Ideal which we all share in common. It is wonderful to witness and to participate in the renewal of friendships, the making of new friendships, and the comfort of knowing that we are here united in a common bond by the sharing of a Great Ideal.

I deeply appreciate the honor and the opportunity of participating in this way in this second meeting of the Earl V. Pullias Lectureship Program. It is not a task; it is my pleasure to introduce our speaker.

Although our speaker for the evening was born in Dayton, Ohio, he, too, is experiencing a homecoming because he has returned to an institution where he received both the M.A. degree and the Ph.D. degree some years ago.

You will see, right away, that he is a person who is needed in many places and that he is the right person to bring our message this evening, when I share with you a list (certainly not an exhaustive one because that would take too much time) of some of the many groups he has served. With each, he has made important contributions, but as others have needed him, he has broadened his sharing. In 1972 he was named to the National Commission on the Financing of Postsecondary Education and served on the Commission on Critical Choices for Americans. He was a member of the Carnegie Council Policy Studies in Higher Education, the President's Advisory Council on Women's Educational

Programs, and the President's Commission on Foreign Language and International Education. He has served as President of the National Association of State Universities and Land-Grant Colleges. He has been a member of the Board of the American Association for Higher Education, the American Council on Education and many others that I could name.

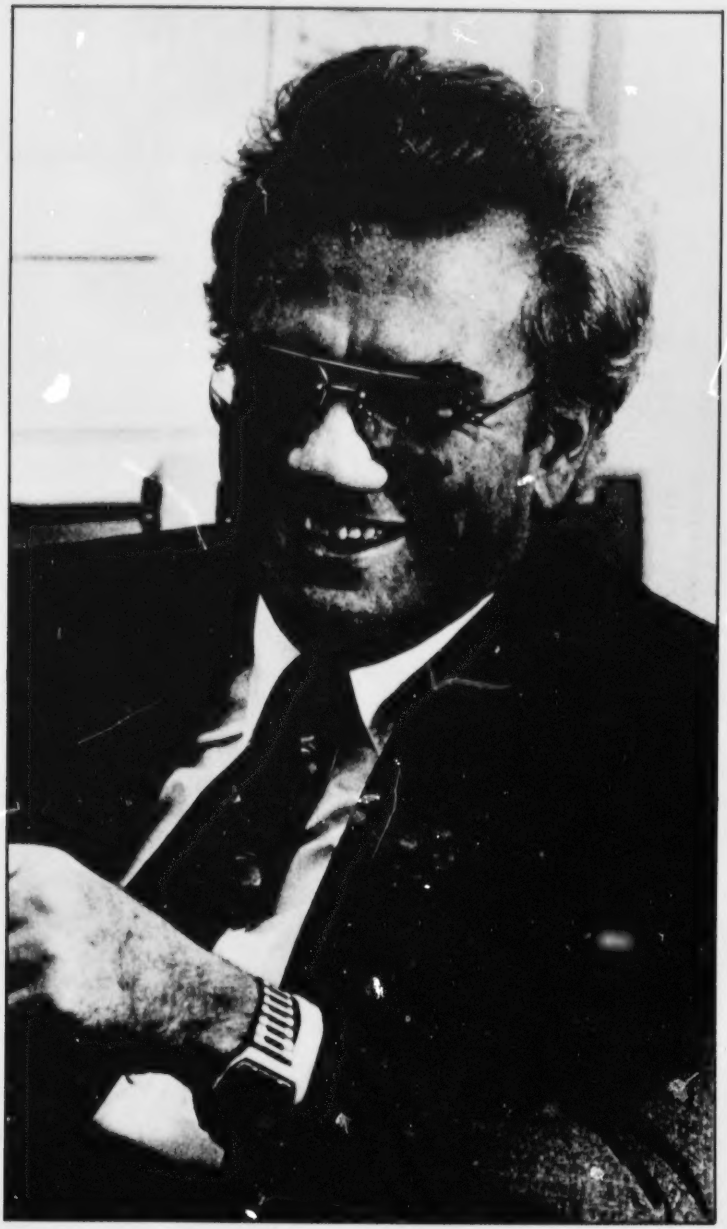
Not too much would be accomplished by my regaling you with a more complete list. Enough has been said to help you realize something of the worth of our speaker in many circles.

Throughout his life and service, I have noted that Dr. Boyer has kept central to his work two major concerns: the pursuit of excellence and a dedication to innovation and change. Both of these are difficult goals to keep in focus because of the ease with which human beings can all fall into mediocrity and easy formulae for living.

It is little wonder, then, that Dr. Boyer was chosen to be Chancellor of the State University of New York, the largest system in the world, and served well there for seven years. It is little wonder he was selected to be Commissioner of Education with the Department of Health Education and Welfare where he administered a budget in excess of 12 billion dollars. It is little wonder he has most recently been selected to be President of the Carnegie Foundation for the Improvement of Teaching where he took office on January 1, of this year.

Ladies and Gentlemen, I have the extreme pleasure and honor to present to you our speaker for the Lectureship this evening, Dr. Ernest Boyer.

James D. Young
Professor of Speech and Theatre
California State University Fullerton



THE 1980 PULLIAS LECTURE
GREATNESS OF A UNIVERSITY

By

ERNEST L. BOYER, Ph.D
President
The Carnegie Foundation for
the Advancement of Teaching

1980 Pullias Lecture,
University of Southern California
Los Angeles, California
March 15, 1980

INTRODUCTION

I am delighted to be with you tonight, not only because it brings me back to Southern California but also because I can share the joy of seeing Earl Pullias and his friends. I understand very well that you have come tonight--not to hear another speech but to pay tribute to a most unusual person, Dr. Pullias--who throughout the years--has been a blend of intellect and inspiration. He has never been deceived by the false gods of arrogance and power, and because of Earl Pullias my own life has been enormously enriched.

Over twenty years ago, when I was a very young dean at a very small liberal arts institution--Earl Pullias became my friend and mentor. And during those early days in my career he taught me that those who work in higher education must be concerned--not just about quality in education--but about the quality of lives as well.

Earl Pullias is truly one of the most outstanding educators and one of the most inspiring leaders of our time. And I am deeply honored to be asked to deliver the Earl Pullias Lecture on this campus.

I

This evening I'd like to talk about the excellence in higher education during what Mrs. Thatcher called "the dangerous decade of the 1980's." However, I should warn you at the very outset that I do not intend to complain about budgets or faculty unions or a decline in the enrollment, a strategy which I know will be enormously disappointing to those who worship at the shrine of Chicken Little. Rather, I'd like to talk about the tension between vocational and liberal education--an issue which is powerfully related both to the content and the quality of higher education.

During the past six months, I have been at many colleges and universities from coast to coast, and on campus after campus a dramatic shift in the priorities of students is taking place. College presidents and deans report that nearly two-thirds of all college graduates these days now are in career-related majors: accounting, business, journalism, and the health professions, while only one-third of the students are in the more traditional liberal arts. This ratio is doubly significant because on many of these same campuses the distribution of the faculty is just reversed, with one-third of the faculty in career-related fields and two-thirds of the faculty in the sciences and arts.

I've chosen to focus on these trends tonight not because this student push for practicality is "bad," but because it forced us to candidly confront some very fundamental questions.

Specifically I believe it's time to ask: What are the purposes of a college education? Just what is the meaning of vocation? And is it possible for the two traditions of work and liberal education to be more fully joined?

For years at many higher learning institutions we have suggested to our students that education and work are two very separate worlds, and we've conveyed that feeling that it was somehow *demeaning* if education led directly to a job. Work was quite alright if the students "laundered themselves" first in "graduate school study" and *then* became employed. But *direct* employment--or at least the *preoccupation* with employment--was "a little bit off limits" at most of our arts and sciences colleges.

And at campus after campus in a thousand separate ways our own prejudices have defined for students what kind of work they should and should not do. It's alright--we said--to be a doctor, but it's less alright to be nurse. It's alright to be an engineer, but a computer programmer is less worthy. To prepare to teach in college is just fine, but to teach in elementary school is less acceptable. To read what is written in the past is great, but to write about the present is not quite "legitimate" at many arts and science institutions.

I believe the time has come to stop. To recognize that work--for all of us--is absolutely crucial. And that the work we choose determines who we are and gives vivid meaning to our lives. It's time to recognize that formal education has always been a unique blend of inspiration and vocation.

Several years ago, while on sabbatical at Cambridge, I read C.P. Snow's marvelous novel, *The Masters*. As you recall it's a story about the politics of selecting a master at Cambridge College. As a kind of epilogue, Snow describes how Cambridge first began. He said that students came to study with the clerics and lived in poverty. They came, he said, because they wanted "jobs." Education should prepare us for productive work, and this makes the university a very useful and essential place.

But there is another side to all of this. While everyone wants to have a job, we all know that life requires something more.

II

This brings me to my central theme. I am convinced that the greatness of a university is marked not just by its responsiveness to the needs of individual students but also by its commitment to broader goals as well.

Many years ago Josiah Royce observed that as a people we have become more knowing, more clever, and more skeptical. But seemingly, we do not become more profound or more reverent. We now offer to our students a smorgasbord of useful and exciting majors and we have been less successful in introducing students to those themes of life which are universal and enduring, and to those ideas which--if properly conveyed to students--will give more perspective to the students and greater meaning to their work.

My concern about the "breadth" of education was deepened several years ago while I "shuffled through" my third class mail. I saw a story in the Stanford student newspaper which reported that the institution was preparing a "required course" in Western Civilization. In response, the student editorial said that: "This new report proposes to remove from students the 'right' to choose for themselves. This is not to deny that courses in Western Civilization are 'valuable' but to 'require' students to take a course, carries a strong 'illiberal connotation.' It imposes a 'uniform standard' on 'non-uniform' people." Frankly, I was startled by that statement--to "require me" to take a course has a strong illiberal connotation. It struck me as a staggering comment on our time that this student--after 15 years of formal education--rejected the idea of "relationships" with other. He did not comprehend the interdependent nature of the planet Earth, and he failed to understand that a common search for our common heritage is in no way to be confused with something he called "uniformity."

The harsh fact is that today we expect students to follow their own interests--but *institutionally* we have no transcendent purposes of our own. And while we transmit "fragments of information," we fail to search out and highlight the "interlocking" threads of human knowledge.

Speaking recently about the plight of *graduate* education, Professor William Bevan of Duke University said that "many of those who seek their causes in fundamental scholarship lack the *properties* that give rise to truly significant insights--these broader overreaching flashes of understanding that precede conceptual breakthroughs that move a science forward."

The truth is that many of our students come to college with fundamental questions about the relationship among the disciplines. And yet rarely in the typical course of study are these transcendent issues met head on. Somerset Maugham in the "Writer's Notebook" writes poignantly of the mountaineer who "struggled to reach the top of the highest peak" only to discover that instead of seeing the sunrise he found "only fog," "whereupon," the writer suggests, "he wandered down again."

I'm suggesting that if we are truly honest with ourselves we must acknowledge that for the vast majority of our stu-

dents their education is not as *enlightening* or as *broadening* or as *integrating* as it ought to be. It was Tolstoy who, as a young man, troubled himself with such questions as "Why live at all?" "What is the cause of my existence and of everyone else's?" "What is the cause of my existence and of everyone else's?" "What should be the plan of life?" "What is death; how can I transcend it?" These may be heavy questions for the college campus. And yet we still must ask: How can students develop the art of wise decisionmaking which, as Walter Lippmann said, "cuts across all specialties." And if this relationship is *not* established, then students--regardless of their job--will live out their lives in quiet desperation.

The point is clear enough. If we are to be more profound and more reverent--to use Joseph Royce's old-fashioned terms--we must see the "wholeness in life." And "unity," not the fragmentaion of knowledge, is--I am convinced--the test of greatness on a college campus.

III

Second, the greatness of the university is measured by the degree to which students develop a profound respect for the "diversity of talents" and traditions in our midst and discover that people are important. This statement--people are important--is so simple, it borders on the sentimental. And yet in our busy world of increased emphasis on increased technology, of pressures and problems on every side, of almost hourly crisis, one of our most difficult tasks still remains--that of dealing humanely with each other.

Surrounded, sometimes even mastered, by our inventions, it becomes all too easy in our work to put people into categories. We tend to speak of "engineers," "professors," "busdrivers," "the middle-class," "the silent majority," and on and on we go. Even on campus we "classify" ourselves and colleagues, and here, too, we become "economists" and "deans" and "mathematicians" and "radicals" and "administrators" and "chancellors" and "students" and "the office staff."

We live out Eleanor Rigby--popularized in the Beatles' tune. Eleanor, as you'll recall, waited at the window, "wearing a mask she keeps in a jar by the doors." We, too, wear our masks, acting out our roles as "two-dimensional" people,

wearing a "face" we keep in a jar by the door. And as we pigeonhole, we distort, losing sight of the fact that we are talking about "people"--individuals who laugh, who love, who have unique talents and deep aspirations, who grow old and lonely, who have fears and doubts in the dark of the night.

And--incidentally--this focus on the individual relates directly to the students' interests in vocation. Several weeks ago I met with the executives of one of the nation's largest corporations. And during that entire session I was struck by the fact that these business leaders spent most of the time talking not about profits or technology or inflation--they spent the morning talking about people and how to inspire relationships among their personnel.

The point is this. To be educationally and *vocationally* prepared we must understand that people are at the center of it all--people who are struggling together, living and dying on a single globe. Compassion, not destruction, must become a way of life and this has a lot to do with the purposes of liberal education. Indeed I suspect that --in the end--the blending of vocation and liberal education is achieved not so much by the curriculum we offer, as by the attitudes of those who teach.

Several years ago, as I reflected on my own formal education, it occured to me that--throughout all the years--from first grade to post-doctoral study---I had just four great teachers and professors. And these four individuals had several things in common. They were honest, open, and self-revealing. They not only taught their subject, they also taught themselves values, feelings, doubts, hopes, and developed some convictions. And I'm convinced that--in the end--the greatness of a university is established--not just by its distinguished scholarly research but also by the priority it gives to teaching and by its capacity to sustain--through the relationship between faculty and students--integrity, civility and compassion on the campus. And everyone who has known Earl Pullias knows that this is precisely why we call him "great." Finally, a university is great only as it acknowledges that education is a value-laden process and that all of us--regardless of vocation--must have intellectual and moral anchor points consistently to guide our lives.

Now I recognize that in our sophisticated world a strange

embarrassment seems to overtake us all whenever the discussion turns to values. And we have deluded ourselves into believing that we can be responsible people without ever taking sides, without expressing firm convictions about fundamental issues. Such a conclusion reflects great timidity and ignorance if a university refuses to acknowledge the central role that values play in education, its *greatness* will be lost.

In his penetrating book, *Faith and Learning*, Alexander Miller commented rightly on this curious timidity when he wrote: "A decent tentativeness is a wholesome expression of scholarly humility. We seem to have a sort of dogmatic tentativeness which suggests that it is intellectually indecent to make up your minds."

I happen to believe that we are beginning to discover once again that education divorced from values is a very dangerous illusion. We are now beginning to realize, as George Steiner has reminded us, that a man who is intellectually advanced can--at the same time--be morally bankrupt. We now know that such a man can listen to Bach and Schubert at sundown, he can read Goethe in the evening, and the next day go to his daily work at the concentration camp to gas his fellow man. "What grows up inside literate civilization," Steiner asks, "that seems to prepare it for the release of barbarism?"

A great university begins with the understanding that education does not inevitably humanize. And it rejects the childish notion that all education--regardless of its quality or thrust--will inevitably lead to virtue.

CONCLUSION

Well, what does all of this have to do with education in the 1980's? I believe that our greatest challenge--in the days ahead--relates not to enrollment--but to purpose. And if the university hopes to be an institution of great consequence it must do more than serve the needs of isolated students. The great university must have transcendent purposes of its own which include a curriculum that gives perspective to the student, a relationship between faculty and students that is authentic and a recognition that education is a value-laden process.

Dr. Lewis Thomas-author of the marvelous book *Lives of a Cell*--said recently that these are not the best of times for the human mind. "All sorts of things seem to be turning out wrong, and the century seems to be slipping through our fingers here at the end, with almost all promises unfilled. I cannot begin to guess," he said, "at all the causes of our thing that is wrong with us and eats away at us: We do not know enough about ourselves. We do not know our past or where we're going. And above all, we fail to understand the marvelous and miraculous pattern of life in which we are embedded as working parts. Just think, two centuries ago we could explain everything about everything, out of pure reason, and now most of that elaborate and harmonious structure has come apart before our eyes. We are *dumb*."

Well, that may overstate the case a bit, but it conveys a feeling I endorse. And in the end a university to be truly great must help students not only find productive work but live worthwhile lives as well.

Thank you for inviting me here tonight.

CONCLUDING REMARKS FOR SECOND ANNUAL PULLIAS LECTURE

by

Earl V Pullias
Professor Emeritus
University of Southern California

I wish to say three or four personal things before I present a brief thought about the higher learning, and offer the benediction.

I am again inspired by this occasion. It is good to have so many of you on campus. I hope some of you had time to walk about a little and feel the spirit of place--and even perhaps the special presence of President Von KleinSchmid, of Dean Raubenheimer, recently deceased, and others who did so much to build the University toward genuine greatness. I am especially pleased Jim Walsh could come tonight. His dissertation was the first I directed of a total of 152. I am especially honored by the presence of so many of my former colleagues in the work at Pepperdine.

I wish again to express my deep appreciation for the job Dr. Wilbur does as chairman of these occasions. He lives and expresses the spirit we have wanted to build into the program here. We all owe a special debt to Dr. Norma Wilbur who took all the responsibility for planning the dinner and taking care of the reservations. After Mrs. Pullias became ill in November, Norma Wilbur took over the planning and has done a beautiful job. Perhaps this is the best place to disobey a strict order from my wife. She said no comments about her. That always reminds me of a wise rural uncle of mine. About special requests in people's wills he used to say live people rarely get their wishes, to say nothing of those who have passed on. The principle applies somewhat to sick people. Seriously, Mrs. Pullias wishes to extend her very best wishes to all of you, especially those with whom we have worked so closely over the years. She is making good recovery, for which we are very thankful. She regrets she cannot be here tonight.

Finally, in these personal notes, I would be something of an ingrate if I did not express my special appreciation to Dr. Ernest Boyer for accepting our invitation to be the Second

Annual Lecturer on Higher Education. We are grateful for a fine job--for his setting a very high standard for this series of lectures. You know how very much I think of Ernest Boyer, both as an educator and as a person. There are many distinguished scholars and educators in our world, but the quality of character and spiritual insight which he brings to his great work is rare. I am thankful also to all of you who have helped to make the endowed lectureship a reality. We are very near our goal.

There is a danger that I will talk too long--always a temptation as one grows older--but I hope I can bring you a closing thought without being anticlimactic. What is uppermost in my mind tonight?

The most serious or ominous problem of our time is the loss or reduction of faith. I do not refer now to religious faith, although such faith plays a crucial role in life. My concern here is for faith or belief in mankind, in the meaning of life, in our ability to face and solve our problems, in the future. Loss of faith or the ability to believe leads rapidly to a loss of hope and I suppose a loss of ability or inclination to love, and leads eventually to cynicism, fear and hatred.

Personally I believe the evidence is strong that we are at the beginning of a great movement forward for mankind in all areas of life. The last 2,000 years have perhaps been a prolonged preparation for this forward movement.

Time will allow only one very practical defense of my vision, which at first hearing may seem romantic and unrealistic. My recent experience with medicine and hospitals, a lifetime of work in education, some knowledge of the law and courts, of organized religion and of business convince me that all of these institutions could be remarkably improved, simply with a reasonable application of the knowledge now available. A good convalescent hospital would have a waiting list. An effective college or university would have no problem with enrollment or support. My point is that to be much more effective, we do not need a dramatic breakthrough, but merely an application of what we know: surely not easy, but not impossible.

So I do not agree at all with the dark talk about what will happen to higher education or to mankind in the 80's. Indeed the higher learning, with its great emphasis upon a balanced persistent search for truth and the use of the truth

in life, is crucial to what is good—for truth and as life now is, and especially to the forward movement of which I speak.

I hope you who are here tonight, who are a part of this great fellowship, will avoid the poison of defeatism and cynicism, will steady yourselves to the hard but inviting tasks that lie before us, and thus be voices for the higher learning at its best. We would like for this annual lecture occasion to guide and strengthen you in that endeavor, as this lecture tonight has so evidently done.

THE DEPARTMENT OF HIGHER AND POSTSECONDARY EDUCATION . . .

The Department of Higher and Postsecondary Education has emphasized in its curriculum an approach to the very important relationship between the American society and its education efforts within the higher learning. The interrelationships of thematic concepts in the development of higher and postsecondary education is a core aspect of each student's work within the Department.

Doctoral degree programs in the Department are available in a number of specializations for community junior college specialists, prospective staff members of senior institutions, as well as those already employed at public or private colleges or universities. In addition, master's, doctoral, and postdoctoral programs are available for students wishing to specialize in educational services, adult and continuing education, international higher education, career education and allied health professions. A specialized doctorate is also available in college student personnel services, in conjunction with the Department of Counseling. Certificate problems are available in adult training and adult counseling, the latter also jointly with the Department of Counseling.

Degree and certificate program developments have permitted the Department of Higher and Postsecondary Education to utilize nearby instititutions as a resource of training facilities for teachers, counselors, and administrators. Wide opportunities for research have also been made available, dealing with current issues and needs within various fields. Although an emphasis of Departmental effort is with preparation of professionals, research in related fields of professional development is also stressed.

New programmatic thrusts that have been generated over the past two years include expansion of the adult and continuing education program, marked by addition of a new full-time faculty member with this specialization; joint development with the Department of Counseling of a College Student Personnel Program; further development of course offerings that reflect international higher education interests; the funding of the Earl V. Pullias Lectureship, and where possible, for other services to the Department or the University.

PREVIOUS PULLIAS LECTURERS

1979 --- Norman Topping, M.D., Sc.D., LL.D, L.H.D. Chancellor, University of Southern California

THE 1980 PULLIAS LECTURE is a publication of the Department of Higher and Postsecondary Education, University of Southern California, Los Angeles, California, 90007. The 1980 lecture monograph was edited by Leslie E. Wilbur and Clive L. Grafton. Printing was by University Graphic Art Services and production under the direction of Gordon Kemble and Steve Hamilton.